The SPIRIT of *CHRIST*,
AND
The SPIRIT of the *APOSTLES*,
AND
The SPIRIT of the *MARTYRS*
} Is Ariſen,

Which beareth TESTIMONY againſt

SWEARING and OATHS:

For which the *Martyrs* ſuffered in the time of the *Ten Perſecutions*, and ſome ſince; which we alſo, the People of God called *Quakers*, do now ſuffer for, as many thouſands have done, for keeping the Commands of Chriſt, who ſaith, *Swear not at all.*

And alſo, here you may ſee ſuch *Martyrs* as could not put off their *Hat* or *Bonnet* to the Pope, nor his Legate.

And an Example of one *Martyr*, that could not give *Sureties*, being Innocent.

So that you may ſee in this Book following [to *ſwear not at all*, no to *take Oaths*, nor to *deny putting off the Hat* or *Bonnet*, nor to *deny giving Sureties* (being Innocent) is no new thing] which is proved out of the *Scriptures*, and Book of *Martyrs*.

You have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine Oaths.

But I ſay unto you, Swear not at all, &c. but let your communication be yea, yea, *and* nay, nay; *for whatſoever is more, cometh of evil,* Matth. 5.

But above all things, my Brethren, ſwear not, *neither by Heaven, neither by Earth, neither by any other Oath: but let your* yea *be* yea, *and your* nay, nay, *leſt you fall into Condemnation,* Jam. 5. 12.

Publiſhed by *Ellis Hooks*.

London, Printed for *Giles Calvert*, at the ſign of the *Black-ſpread-Eagle*, at the Weſt-end of *Pauls*, 1661.

The Spirit *of* Christ, *the* Spirit *of the* Apostles, *and the* Spirit *of the* Martyrs *is arisen, Which bears Testimony against* Swearing *and* Oaths.

THere was no Oaths before the Fall given to Man, but after the Fall; for in the Law (after the Fall) among the *Jews* were the Oaths given and commanded, which Christ by whom the World was made, which was before the Fall; who was the Oath of GOD, of whom Oaths were typical in the Fall; who ends the *Strife*, and brought into the *Rest*, and tyed up to GOD: And Christ the *Oath* of GOD ends all Oaths whatsoever that tyed up to *God*, and brought into the Land of *Rest*, outward *Canaan*, and ended *the strife*; which Christ, destroyes the Devil, the author of *strife*, who is the *Rest* himself, and is the *Way*, the *Truth*, and the *Life* that brings up to God, and is God's Covenant, in which Man hath Peace with GOD, that destroyes that which led out from *GOD* and *CHRIST*; He it is that saith, *Swear not at all, neither by Heaven nor Earth, nor any other Oath*, which restores Man into the state that he was in, in the beginning before the Fall, that doth restore, into God's Image, and so in the Restauration there is no *Oaths* nor *Swearing* according to the Doctrine of Him, but *Yea* and *Nay* to be practised in all their *common occasions*, and whatsoever is *more* is *evil*; So Swearing now comes to be *evil*: And this is the Doctrine of Him that doth restore People up into the state that Man was in in the beginning, who is the Substance that ends the Figures: and his Disciple that followed his Counsel, who is the *Everlasting Counsellor*, said, *Above all things, my Brethren, swear not at all; neither by Heaven nor Earth, nor any other Oath, lest ye fall into Condemnation: but in all your communications, let your Yea be Yea, and your Nay Nay*; And this was the practice of them that followed the Doctrine and Command of *Christ* in the Restauration, who was built upon the *true Foundation*, that was first laid in the primitive amongst the *true Brethren*, and held

Christ who was the Oath of God, brings man to the pleasant Garden.

James 5.

held forth publickly: which Practice, Doctrine and Command of *Christ Jesus* and the *Apostles* in the primitive times, many of the *Martyrs* followed, held forth and practised, amongst such as were degenerated and apostatized from the Life and Power of *Christ* and the *Apostles*, though they profest the words; and now is the Spirit of *Christ Jesus*, and the *Apostles*, and the *Saints* in the primitive times, and the Spirit of the *Martyrs* risen, which doth bear a Testimony against *all Oaths* and *Swearing* whatsoever, amongst *Heathens*, *Jews*, and *Apostate Christians*, both *publick* and *private*, and keeps to *Yea* and *Nay* in all their *common occasions*, as Christ and the Apostles, and Martyrs taught and practised, knowing whatsoever is more than *Yea* and *Nay* is *evil*; and such are condemned that do *swear*, according to *Christ's* and the *Apostles* Doctrine. So we say again, *Christ* and the *Apostles* and *Martyrs* Spirit is *risen*, which hath been *dead*, and is *dead* in and among the Apostates, that have the *Form* but deny the *Power*, from which we turn away; but now is *risen* amongst *Us*, lives and is alive; Glory and Honour to GOD through *Jesus Christ*, that doth restore up to the Beginning into the Image of GOD, as Man was before the Fall, before Oaths were. So, see some Examples, see *Genesis*, there was no Command given to *Adam* and *Eve* before the Fall concerning Swearing, neither from *Christ* that doth restore Man again, who ends the Oaths before the Law, and in the Law and Prophets, to whom the Angels bow that swore: for Christ said, *Swear not at all*, who is the Lord and Master; so it is better to obey Him than Man: And *in all your communication, let your* **yea** *be* **yea**, *and your* **nay nay**; *whatsoever is more than this comes of evil*, saith he that restores, even *Christ*. And for further example, see the Apostles, who practised the Doctrine and Command of Christ, and said, *Above all things, my Brethren, swear not at all, lest you fall into condemnation*, Jam. 5. *but let your* **yea** *be* **yea**, *and your* **nay nay** *in all your common occasions*. And though there were Swearing among the *Jews*, and other heathenish Nations, before the apostate Christians got up to swear; yet the Apostles and Brethren obeyed, and was to obey the Doctrine and Command of Christ: So if Christ command *one thing*, and men *another*, it is better to obey

the

the *Lord Jesus Christ* the Life, who is the Restorer, Saviour and Redeemer, than *men*. And also see the Examples of the *Martyrs* that followed Christ and the Apostles Doctrine in the night of the apostate Christians, from the Life of *Christ* and the *Apostles*, who suffered among them, that had the *form* of Godliness, but denied the *power*; See their Example as followeth, for he that had the *form* of Godliness but denied the *power*, among them have the Oaths and Swearing come up, who persecuted and martyred them that lived in the *power* of God; nevertheless the Martyrs could not yeeld to these Apostate Christians, but kept the Doctrines and Commands of *Christ Jesus*, and kept to *Yea* and *Nay* in their common occasions, and denied Oaths, and yeelded up their *Estates* to the *Spoyler*, and their *Bodies* to the *Fire*. And also see the *Martyrs* that suffered and denied swearing by the Heathen *Emperor's Good Fortune*, and by *Cæsar's Prosperity*, which was the custom of the *Romans* at that time, and of divers Heathen Emperors: And now would not all people say, for obeying *Christ's Doctrine*, that they disobey the *Command of the Rulers*, which *commanded* that which their Master *forbad*, for the sake of which many did deny their Lives and Estates for the keeping of his Commands. And that also, that people may now see it is no new thing to *deny Swearing* and *Oaths*, take a few Examples of the Faithful in Ages past.

G. F.

Swearing denyed by the Martyrs.

Policarpus who was (as it is said) *John's Disciple*, and had been a Disciple eighty nine years, when he came to suffer Martyrdom, the *Proconsul* required him *to swear by the Emperors good Fortune*, and *by Cæsars Prosperity*, which was the custom of the *Romans* at that time. And divers Heathen Emperors set up their own Images to be worshipped, and their Persons to be sworn by: but *Policarpus* denied, and said, *he was a Christian, and would shew forth the Doctrine of Christianity if he desired the same, if the* Proconsul *would appoint a day and hear it.*: For *Policarpus* refused *to swear*, but kept Christ's Doctrine; so he was led away to be burned, being an old ancient man, confessing

Vol. 1st. *fol.* 55.

fessing himself to be a Christian. So at that time it seems Christians did not Swear, as afterwards they did in the Apostacy. See *Acts and Monuments.*

And *Basilides* a Soldier, and afterwards a Martyr, being required to swear, affirmed plainly, *That it was not lawful for him to swear, for that he was a Christian.* So that it seems that it was the mark of a Christian *not to swear.* See *Eusebius*, lib. 6. chap. 4. pag. 98.

And *Justinian* the Emperor appointed first, *that men should swear By the Gospel, and lay their hands thereupon* and *kisse it*, saying, *So help me God.* And here Christendom may see who are in the Apostacy, and who were the first Inventors of this *Swearing* and the manner thereof; which the Teachers of these latter Ages do ignorantly press for an Ordinance of God, since the Apostles dayes.

Acts and Monum. Vol. 1. pag. 854.

See the old manner of the *Papists Oath*, which they use to require of People as the quality and fact required by a *Corporal Oath*, taken upon the *Evangelists*, or upon the *Reliques of Saints*, or upon the *Image of the Crucifix, &c.*

Hen. 8ths dayes.

Another manner of the Papists Oath: They caused them to swear by the *Evangelists*, with their three middle fingers stretched out and laid upon the Book, as a sign of the Trinity and Catholick Faith; and the other two, the thumb and little finger, put down under the Book, in token of damnation of Body and Soul, if they did not depose the Truth in the matter.

Also in the dayes of *Nero* and *Domitian*, both Heathen Emperors and *Cruel Tyrants*, was very great and sore Persecutions of the Christians, and they had a form of an Oath for men to swear by the Inquisitor of their Inquisition, put the Christians whom they persecuted, to swear by their *form of Oath*, whether that they were Christians or no; but the Christians *refused to swear*, confessing and saying, *That they were Christians, and could not deny Christ nor his Doctrine*; and then, according to the Heathens Law, Sentence of Death was pronounced against the Christians by the *Proconsul*, and forthwith the Sentence was put in Execution by wicked blood-thirsty-men, who put the Christians to death, some after one manner, and some after another, according to the wills of these *cruel Tyrants* the Emperors.

And

And the *Waldenſes* or *Leoniſts* (whoſe Names are ſo famous in the Reformed Churches) and who are ſaid immediately to ſucceed the Apoſtles, and were the moſt antient and true *Proteſtants*, profeſſed it to be no way lawful for a Chriſtian to *ſwear*: In the Defence of whom, in the very thing, Biſhop *Uſher*, late Biſhop of *Armath*, Primat of *Ireland*, pleadeth their Cauſe againſt the *Papiſts* and *Jeſuites*, who are the Swearers and breakers of Oaths, and yet pleads for Swearing. *De Succeſ. cap. 6.*

The *Plowman* in his *Complaint* ſaith, *Thou giveſt us a Commandment of Truth, in bidding us ſay*, Yea, yea, Nay, nay, *and ſwear for nothing. Thou giveſt us alſo a Commandment of* **Meekneſs**, *and another of* **Poorneſs**; *but Lord, he that calleth himſelf thy Vicar on Earth, hath both theſe Commandments broken: for he maketh a Law to compel men to* **ſwear**; *and by his Law he teacheth, that for a man to ſave his life may* **forſwear** *and* **lye**; *and ſo Lord, through the comfort of him and his Laws the People draweth out to ſwear and to lye; nay, oft-times to forſwear them: Lord, here is little truth.* Further he ſaith, *Whether thou ordaineſt an Order of Fighters to turn men to the Belief; other ordain that Knights ſhould ſwear to fight for thy Words.* *Vol. 1. pag. 527.*

And it is one of *John Wickliff's* Articles, (whoſe Works were as much eſteemed of by the Proteſtants in *England* and *Bohemia*, as deſpiſed by the *Papiſts* and their *Clergy*, having his Bones taken up and burned forty one years after his deceaſe; and his Books were alſo burned: and this Article, with many other, was condemned by the Council of *Conſtance*) That **all Oaths** which be made for any Contract or Civil Bargain betwixt man and man, be unlawful. *John Hus* and *Jerome* of *Prague* were condemed for holding *Wickliff's* Opinions. *Vol. 1. pag. 586. Rich. 2ds dayes.*

And *Walter Brute*, a Teacher among the People of God (in the Age of Scorners, called the *Devil's ſervant*, or *Lollard*) againſt whom the *Pope* and King *Richard the Second*, and then the *ungodly Biſhops* made ſuch ado to have the name of Truth extinguiſhed, and the Profeſſors thereof cut off) this is *Walter's* Teſtimony as concerning Oaths, *I believe and obey the Doctrine of Almighty God, and my Maſter Chriſt Jeſus, which teacheth that Chriſtian men in the Affirmation of Truth ſhould paſs* *Vol. 1. fol. 653. Rich. 2d's days.*

the Righteousneſs of the Scribes *and* Phariſees *of the Old Teſtament, or elſe he excludeth them from the Kingdom of Heaven; for he ſaith, Except your Righteouſneſs exceed the Righteouſneſs of the* Scribes *and* Phariſees *you cannot enter into the Kingdom of Heaven.* And as concerning Oaths he ſaith, *It hath been ſaid of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform thoſe things unto the Lord thou knoweſt. But I ſay unto you, Thou ſhalt not ſwear at all, neither by the Heaven, nor by the Earth, &c. But let your communications be* yea, yea, and nay, nay; *for whatſoever ſhall be more than this proceedeth of evil. Therefore as the perfection of the ancient men of the Old Teſtament was not to forſwear themſelves: ſo the perfection of a Chriſtian man, is not to ſwear at all, becauſe they are commanded of Chriſt, whoſe Command in no caſe muſt be broken, although the City of* Rome *is contrary to the Doctrine of Chriſt, &c.* A good Teſtimony of a bleſſed Martyr.

Hear it appears that the Swearing which Chriſt forbids, is not only prophane Swearing (*Exod.* 20. 7.) in the Common Communication, for that was forbidden in the Law, where it is ſaid, *Thou ſhalt not take the Name of the Lord thy God in vain, &c.* but ſolemn Swearing, which was to be performed; and that was the perfection of the Law. And Kings and Princes may take warning by this King *Richard*, not to fulfill the cruel and bloody deſires of their Prelats.

Acts & Monuments, Vol. 1. *fol.* 701.

And *Chryſoſtom*, who was Biſhop of *Conſtantinople*, in commendation of whom much is ſaid in the *Eccleſiaſtical Hiſtory*, he blameth them greatly that brought forth a Book *to ſwear upon*, charging his Clark, *That in no wiſe they conſtrain any body to ſwear*, whether they think a man ſwear *true* or *falſe*, ſaying that it is a ſin *to ſwear well.* Now I mentioned before that it was an *Emperor* that commanded firſt that men ſhould ſwear *by a Book*, and this *Chryſoſtom* reproves: So hereby it may be ſeen by theſe Examples, that it is no new Doctrine to deny *all Swearing*: and there hath been a People very many years in the *Low-Countries* that have *denyed Swearing in any matter*; therefore their *Yea* and *Nay* ſtands in Courts of Judicatory equal with an Oath, they being men generally of known Integrity, whoſe *Yea* is *Yea*, and *Nay*, *Nay*, in all places and matters, as hereafter you may ſee. Like-

Likewiſe *Jerom*, who was an antient Father and Teacher in the Church, which all the Proteſtants owned, upon that place, *Matth.* 5. 37. and *James* 5. 12. theſe are his words, *It was permitted under the Law to the* Jews, *as being tender, as it were Infants, that they were to offer Sacrifices to God, leſt they ſhould ſacrifice to Idols; ſo that they might ſwear by God, not that it was rightful ſo to do, but becauſe it was better to ſwear by the* LORD, *than to ſwear by falſe Gods and Devils: But the great Evangeliſt in ſincerity and truth admits not of an Oath, ſince every true ſaying is equality thereunto.*

In like manner doth *Theophilact*, an ancient Father of the Church, whom the Proteſtants own, and have often cited his Doctrine for proof upon the place in controverſie, ſaith, Learn hence, *that then under the Law it was not evil for one to ſwear: but ſince the coming of Chriſt it is evil, as is Circumciſion, and in ſome, whatever is judaical; for it may become a Child to ſuck, and not Man.* So that Oaths pertained to the *Jews*, who were under the *changeable Covenant*, and the *mutable Covenant*, which continued but for a time, till the Seed *Chriſt*, the Oath of God was revealed; and where He is revealed and witneſſed, all the Judaical *things*, *times* and *figures*, and *changeable Ordinances* have an end.

Likewiſe *Ambroſe* upon *Pſalm* 118, he ſaith, *None doth ſwear aright but he that knows what he ſweareth: and the Lord hath ſworn, and will not repent*, (that is, concerning his Son, God's Oath, which ends the Oaths.) Upon *Pſal.* 110. *Ambroſe* ſaith, *Let him then ſweare who cannot repent of his Oath.* And a little after the ſaid *Ambroſe* ſaith, *Do not imitate him in ſwearing, whom you cannot imitate in fulfilling.* And indeed the principal Solution given by him is, *Swear not at all*, and the aforeſaid *Waldenſes* who condemned all manner of *Swearing* as unlawful, they made it their care to avoid *Swearing* and *Lying*, and hereby they did give ſufficient caution againſt all Inconveniences which might come thereby as to Government in general; for whereas Teſtification or Aſſertion is made without an Oath, is as ſure as if it had been ſworn to. And Biſhip *Uſher* doth eſteem that place of *Matth.* 5. *Swear not at all*, to be a ſufficient plea for the *Waldenſes* againſt *Swearing*. And therefore

they who have any esteem of the aforesaid *Authors*, and of their *Doctrines*, must not condemn the *Quakers* as for *novelties*, or for broachers of *new Doctrine*: For *Rinerius*, one of the Popish Inquisition, saith, Among all the Sects which are or have been, *there is not any more pernicious to the Church* (meaning the Church of *Rome*) *than the* Waldenses, *and that for three Reasons*, first, *Because of their Antiquity*; and secondly, *Because of their Universality*; and thirdly, *In that they did profess it no way lawful for a Christian to Swear on any occasion.* Which Doctrine was contrary to the Church of *Rome*, which made *Rinerius* and *Jansenius*, two Papists, so much envy the *Waldenses* in this thing, about the keeping the Commands of Christ. And yet notwithstanding all this Cloud of Witnesses, both in the Primitive times and after Ages, divers who suffered as Martyrs, did hold the same; and also the many Testimonies of them who have dyed in the Faith of Christ and the Apostles, and kept the Testimony of the Commands of Christ.

And also it is recorded, that the *Christian Martyrs* in King *Richard's* days, and in *Henry* the Fourth, and *Henry* the Sixth's dayes, and in *Maries* dayes here in *England*, did bear a good Testimony *against Swearing*, and likewise did *refuse to swear*, according to the Command of Christ, who said, *Swear not at all.* Therefore I say, it is neither lawful, nor comely, nor safe to break the Law of Christ, which ends the Law and Commandment that commands Swearing, which Law of Christ is the Law of the Spirit of Life, the Transgression of which is *evil*, and the Penalty of which is *Condemnation:* So see some Examples as followeth.

John Florence a *Turner* held, *That all such as did swear by their Life* or *Power, shall be damned, except they repent.*

Vol. 1. *pag.* 871. *Hen.* 6ths *days.* First, it is said, That *Margery Baxter* did inform this Deponent, *That she should in no case swear*, saying to her in English, *Dame, beware of the Bee, for every Bee will sting; therefore take heed you swear not, neither by God, neither by our Lady, neither by any other Saint: and if you do contrary, the Bee will sting your mouth, and venom your soul.*

Vol. 1. *pag.* 869. *Hen.* 6ths *days.* Above *one hundred* taken, whereof some were *burned*, some *cruelly handled*, and some were forced *to abjure*, who said, *It was not lawful to swear in private cases.* There

There it is said, *That neither the Pope nor the Prelats, neither any Ordinary can compel any man to swear by any Creature of God, or by the Bible-book.* *Vol. 1. pag. 896. Hen. 4ths dayes.*

Woodman's Examination before the Bishop of *Winchester.*

Winchester said, Hold him a Book, if he refuse to swear, he is an *Anabaptist*, and shall be Excommunicated. *Vol. 3. pag. 823. Ma. dayes.*

Wood. *I will not swear for you; Excommunicate me if you will: for you be not meet to take an Oath, &c.*

Winch. said, Thou art an absolute Fool, and an Heretick; Lay thy hand on the Book, and answer to such things as I lay against thee. *Pag. 822.*

Wood. *I will lay no hand on the Book, for none of ye all, I have nothing to do with you.*

Winch. This man is without Law, and cares not for the *King* nor *Queen.*

Woodm. *I would you loved the King nor Queen no worse than I.*

Woodman said to the Bishop of *Chicheſter*, *Why my Lord, St.* Paul *saith to* Timothy, *A Bishop should be blameless; and you use much swearing, which is a great fault in a Bishop, of all others, that should be an Example to the Flock.* Then he and his Prelats were in a Rage with him, because he reproved him for his swearing. And this *Richard Woodman* was burnt at *Lewis* with nine more.

Some refused to take the Oath in the *King's Colledge*, and would not betray themselves. *Vol. 3. pag. 766. Ma. dayes.*

At a Conference between the *Bishop* and Mr. *Philpot*, and other Prisoners, the *Bishop* brought a Book for the *Prisoners* to swear against *Philpot*, and the Prisoners refused *to swear.* *V. 3. p. 561. Ma. dayes.*

One *Smith* hearing Bishop *Bonner* swear, he said, *Well sworn, you keep a good watch* (in reproof to him.) Then B. *Bonner* called him, *Master Controller, you catch me at my words, I'le catch thee as well I warrant thee.* So here he reproves a Bishop. *Pag. 400. Ma. dayes.*

Bradford spake against *Swearing* before the *Chancellor*, and would not take the *Queens Oath*: and then the *Chancellor* said, he went to deny all obedience to the Queen, and make God's Word a Warrant for it; for he will not answer the Queen in this *Pag. 286. Ma. dayes.*

this ſort, when ſhe ſaith, Swear now to the Biſhop of *Rome*. And yet *Bradford* ſaid, *He did not go about to deny all obedience to the Queen, but denyed obedience in this part, if ſhe ſhould demand it.*

Vol. 2. pag. 420. J. S. It pittieth me to hear the uſe of ſome in our Nation, as *ſaith* name themſelves *Spiritual*, and name themſelves *Head Miniſters* of the *Church*; who incontinent as a man cometh before them, they call for a Book, and do move him *to ſwear*; they will charge him by Vertue of the Contents of the *Evangeliſts*.

P. 120. in Germany. They that will follow the Law ſhall be heard in open Court, and taught how the matter is like to proceed, and counſelled with new Exhortations to ſtop their Proceſs, if they will not be perſwaded; and the Judges ſeeing the matter *ambiguous*, that they cannot give Sentence, except by vertue of an Oath made by one of the Parties they be firſt better certified; then they will ſhew the ſame before the Suiters, declaring what a chargeful thing it is to ſwear a ſolemn Oath, for the love of ſome worldly profit, beſides an ill example that is given to a Multitude, it works to themſelves haply *ſhame* or *diſhoneſty*.

So that *Juries* and *Swearing* is well excluded out of *Germany*, and need not much to be required; the Judges and Peers by *Reaſon*, and *ſober* and *fatherly Exhortations* perſwading their Neighbours, to avoid God's Diſpleaſure: As here you may ſee the Magiſtrates of *Middleburgh* were to take Peoples *Yea* and *Nay* inſtead of an *Oath*, by this which followeth.

A COPY

A COPY given forth by AUTHORITY IN *MIDDLEBURGH.*

WHEREAS there hath been an Addreſs preſented unto his Excellency in the behalf of certain of the Inhabitants of the City of *Middleburgh*, wherein Complaint was made of the Magiſtrates of the ſaid City, who not long ſince cauſed the Shops of ſome of the ſaid Inhabitants to be ſhut up, and conſequently hath forbidden them Trading, though it be their only means to maintain their Families by; and that this hath been the Cauſe (to wit) their refuſing the taking the accuſtomed Oaths, as others have done; Yet nevertheleſs it appeareth that for certain years paſt, they have paid all Taxes, Contributions and Cuſtoms belonging to the City; even equal with other Citizens and Inhabitants of the ſaid City (though they had never taken the ſaid Oath) and that willingly; and therefore ought they now to have their Liberty, without being moleſted in this particular; ſeeing they deſire nothing elſe than to live in the enjoyment of their Liberty of their Conſciences, in order to which this preſent Warre with the King of *Spain* was Raiſed by his Subjects, and which now, by the help of God, is come ſo far, that the aforeſaid Liberty of Conſcience is obtained; and therefore it would

would be an evil thing to take it away from these People, who through their paying of Taxes and Contributions, and bearing of other Burdens (besides the great hazard of their Lives and Liberties) hath holpen to obtain it; And it appears that these People have declared, that they are willing to be ruled according to the Ordinances of the City, yet nevertheless the Magistrates do and have striven with them about the Oath, which have not only extended to the expelling them out of the City, but consequently to the forcing out of a numberless Company of others in *Holland* and *Zealand*, with their Wives and Children, to their utter Ruine: and this would not tend to any man's profit, but on the contrrry, it would be a great apparant hinderance to these Lands, because Trading thereby, over all NATIONS, would greatly decrease.

And forasmuch as these People do proffer, That their YEA shall stand instead of an Oath, and the Transgression thereof to be punished as Perjured Persons: Which thing his Excellency having taken into consideration, doth therefore, with the Advice of the Governour and Council of *Zealand*, Ordain and Confirm, and by these Presents be it Ordained and Confirmed, That the Peoples YEA, aforesaid, shall stand instead of an Oath, before the Magistrates of the aforesaid City; And that the Transgressors of the same shall be punished as Forswearers, or Perjured Persons. Moreover, His Excellency doth Charge and Command the Magistrates of *Middleburgh*, with all others whom it doth concern, For the future, not to burthen these People afore-said,

any

any further with the Oath, but that they ſhall open their Shops, and follow their Trading as formerly they have done.

This was given forth in his Excellencies Name, and under his Seal, in the City of Middleburgh *in* Zealand, *the 26th of* January, *1577.*

Hear followeth a COPY of another ORDER to the Confirmation of the former.

NOBLE, HONEST, HONOURABLE, WISE, DISCREET, and Specially *BELOVED.*

WHEREAS there are certain men, as it is ſaid, dwelling in *Middleburgh*, who with Complaints have at ſundry times been made known unto Us, how that you are daily moleſting them, ſo that in Quietneſs and Peace they cannot follow their Trading, thereby to get a Livelihood for themſelves and their Families, they being hindered from ſetting open their Shops, under pretence of their Refuſing the taking of the Oath, in ſuch a Form as other Citizens have done, the which we have already taken into Conſideration; And ſeeing that the aforeſaid People do proffer to bear their part of all reaſonable Burdens with other Citizens, they themſelves being excuſed from bearing of Arms, ſo that you may order that for them at their Charge, or ſuch as you ſhall appoint, howbeit, not exceeding Equity and Reaſon. *Vide Religion Urgheit, fol. 68, 69.*

But however we think that you are to be blamed,

 that

that you ſuffer them not to live in Quietneſſe and Peace, according to their Mind and Conſcience, and according to the Act, which, with the Advice of the Governour and Council, We have formerly granted them; which they have ſhewed unto You, as they ſay; Nevertheleſs We have underſtood, that to this very day You will not obſerve it, nor Our former LETTERS, We are therefore now finally neceſſitated to write This, by which we do manifeſtly declare unto You, That it doth not belong to You in particnlar, to trouble your ſelves about the Conſciences of any, if there be nothing done by them, which tendeth to the ſcandalizing of any; and in that particular we do not deſire to reſpect or ſuffer any; And therefore We expreſly Charge and Require You, that from henceforth you forbear moleſting thoſe People called ANABAPTISTS, or from hindering them from following their Trades and their Merchandize, whereby they may get a Livelihood for their Wives and Children; And ſee that from henceforth You ſuffer Them to Open their Shops, and to follow their Buſineſs, as heretofore they have done: And ſee that You take heed how that You Act contrary to This, or to Act as beforementioned; or of taking any Fines of theſe People for the Cauſe aforeſaid, while nothing is Attempted by them, which might tend to the ſcandalizing of any man, they bearing their reaſonable Share of ſuch Burdens as do belong to the City, as well as others.

Written at Antwerp *the* 26*th of* July, 1578.

Concerning

Concerning Swearing.

William Thorp's *Examination before the Biſhop.*

Acts & Monuments, Vol. 1. pag. 701. Hen. 6ths dayes.

Biſhop. IT is certified againſt thee *William Thorp*, that thou preacheſt openly at *Shrewsbury*, That *it is not lawful to Swear in any caſe.*

Thorp. *What I preached at* Shrewsbury, *I ſay now here, By the Authority of the Epiſtle of* James, *and by the Witneſs of divers* Saints *and* Doctors, *I have preached openly in one place or other, That it is not lawful to ſwear by any Creature,* (though he had not ſaid ſo altogether as he ſaid) *and I have preached and taught according to the aforeſaid Authors, that no body ſhould ſwear in any caſe; If that without an Oath he that is charged to ſwear might excuſe him without an Oath, to them that have power to compel him to ſwear, then he ought only to ſwear By GOD.*

Which was the *Jews Oaths* and *true Oaths* commanded by the Law of God, which Law and Oath Chriſt ends.

The *Clerk* asked *Thorp*, Whether it was not lawful for a Subject at the bidding of his Prelate, to kneel down and kiſs the holy Ghoſt's Book, ſaying, *Help me GOD, and this holy Doom*, for he would do after his cunning and power all things that the Prelate commanded him.

Thorp. *Ye ſpeak full general and large, if the Prelat command to do an unlawful thing, ſhould he obey thereto?*

Thorp ſaid to the *Biſhop*, I was once in a Gentleman's houſe, and there was two, a Maſter of Divinity, and a Man of Law: theſe men ſpake of Oaths; and the Man of Law at the bidding of the Soveraign had power to charge him to ſwear; he would lay his hand upon the Book, and hear his Charge; and if his Charge were unlawful to his underſtanding, he would haſtily withdraw his hand upon the Book, taking there only God to witneſs, that he would fulfill the lawful Charge after his power: and the Maſter of Divinity ſaid unto the Lawyer, Certainly he that layeth

his hand upon a Book on this wise, maketh a promise to do that thing that he is commanded, and is obliged thereby by Book-Oath then to fulfill his Charge; for no doubt he that chargeth him to lay his hand thus upon a Book, toucheth it, and sweareth by it, and kisseth it, and promising in this form to do this thing or that, and will say and witness he that toucheth this Book and kisseth it, hath sworn upon that Book; and all other men that see that man thus do, and also all those that hear thereof in the same wise, will say and witness, That this man hath sworn upon a Book: Wherefore the Master of Divinity said to the Lawyer, It was not lawful either to give or take any such Charge upon a Book, it is nothing but divers creatures, of which it is made up; Therefore to swear upon *a Book*, it is to swear *by the Creatures*, and this swearing is ever unlawful. This Sentence witnesseth *Chrysostom* the Divine plainly, blaming them greatly that bring forth a Book to swear upon, and chargeth his Clerks, that in no wise they constrain any body to swear, whether they think they swear true or false.

How mad the Divines (so called) are now for *Swearing*, and how contrary to *him* they are.

Then the Arch-Bishop and his Clerk scorned at *Thorp* greatly for his sayings, and the Arch-Bishop menaced him with great Punishment and sharp, except he would leave his Opinion of *Swearing*; and he said, *It is not mine own Opinion, but the Opinion of Christ our Saviour, of* James, *of* Chrysostom, *and of divers other Saints and Doctors.*

Then the Arch-Bishop bid his Clerk read this Homily of *Chrysostom*. So the Clerk read the Roll till he came to that clause where he said, **that it is a sin to swear well.**

The Examination of Elizabeth Young, *(Martyr) before* M. Hussy.

Vol. 3. *Pag.* 910, 911. 912.

Huss. Wilt thou not swear before a Judge?
Eliz. *I know not what an Oath is.*
Huss. Then he began to teach her the Book-Oath.
Eliz. *I do not understand it, and I will not learn it.*

The

The Examination of Elizabeth *before the Bishop of* London, *Sir* Roger Cholmley, *Dr.* Cook *the Recorder of* London, *Dr.* Roper *of* Kent, *and Dr.* Martin, *as concerning her Faith.*

B. Bonner. Wilt thou not swear before a Judge? this is the right trade of the *Anabaptists.*

Eliz. *My Lord Christ saith, Whatsoever is more than* yea yea, *or* nay nay, *comes of evil. And moreover, I know not what an Oath is, and I will take no such thing upon me.*

Sir *Roger Cholmley.* Twenty pounds twice over it's a man in womans apparrel.

B. *Bonner.* Think you so.

Cholmley. Yes.

Eliz. *I am a Woman.*

Bishop. Swear her by a Book, seeing it is but a Question.

Cholmley. I lay twenty pounds it is a Man.

Dr. *Cook* brought her a Book, and commanded her to lay her hand thereupon.

Eliz. *No, I will not swear, I know not what an Oath is: I am a Woman, and have Children.*

B. Bonner. That know not we; therefore swear.

Cholmly. Thou ill-favoured Whore, lay thy hand on the Book; I will lay on mine: so he laid on his hand upon the Book.

Eliz. *So will not I, mine.*

Dr. *Cook.* Swear before us whether thou art a Man or a Woman.

Eliz. *If you will not believe me, send for Women into a secret place, and I will be tried.*

Cholmley. Thou ill-favour'd Whore, nothing but Spirit and Faith, Whore.

Eliz. *I told you how I believe.*

Martin. Away with her, we have more to talk withal.

Richard Hume saith, That every man swearing *by our La-* *Vol. 2. pag.*
dy, or any other *Saint* or *Creature*, giveth more honour to 16. *Henry*
the *Saints* than to the *holy Trinity*, and so he saith they be *8ths dayes.*
Idolaters.

In

eat Vol. In the *second* of the *Ten Persecutions*, the cruel Laws and
g. 34. Condemnations of the *Heathen Emperours* against the *Chri-*
n. 69, 70. *stians*, who had many Accusers for Lucre's sake, to have the Possessions of the *Christians*, so incensed the mind of the *Emperour*, and were ready to accuse them to have the spoyl of their Goods, and that the *Christians* should swear to declare the Truth, that was the Form whether they were in very deed *Christians* or not? and if they confessed, then by their Law, Sentence of *Death* proceeded. The kinds of death which they suffered were divers and horrible, whatsoever the cruelty of mens inventions could devise, for the punishment of man's body, who were of the *Christian Party*, as I have mentioned before; first, Imprisonment, Stripes, Scourging, Drawing, Tearings, Stonings, Plates of Iron and Brass laid unto them burning hot, deep Dungeons, Rackings, Stranglings, Imprisonments, the Teeth of Wild Beasts, Grid-irons, Gibbets, Gallows, tossing upon the Horns of Bulls; and when their bodies were thus killed, they laid them in heaps, and Dogs left to keep them, that no man might come to bury them: for when they were thus slain, crucified, cast to Wild-beasts, and into Fires, and cast to Tormentors, yet they kept their Confession and would not go from it, but kept the Faith of Christ Jesus, and could not be compelled to Swear, but kept the Doctrines of *Christ* and the *Apostles*, who saith they should *not swear*; and the more came to the Faith of *Christ*: As a man cuts a Vine-tree, the more it grows; so did the *Christians* grow. This was before there was a *Pope*, which afterwards brought up *Swearing*, against *Christ's Doctrine* and his *Apostles*, and so is the *Antichrist*: for the *Pope* compelling *to swear*, made void, as much as in him lay, the Testimony of the *Martyrs* in the *Ten Persecutions*.

This way in the time of the *Ten Persecutions* before there was a *Pope*, who afterwards also compelled to swear.

In *Clark's* Book, titled *A General Martyrologie*.

Vol. 1. *p.* 97. *Pag.* 103, 104. *Hunrick* the King, in the seventh year of his Raign, having caused all the Bishops in *Africa* on a certain day to meet at *Carthage*, among whom many refused *to swear*

at

at all, who having ſuffered very much, whereupon their juſt Complaints were very grievous unto the King *Hunrick*, who afterwards commanded the ſaid ſuffering Biſhops to meet him at the *Temple of Memory*, and when they came thither, they had this Writing delivered to them, *Our Lord King* Hunrick *lamenting your obſtinacy, in refuſing to obey his Will, and to imbrace his Religion, yet intends to deal graciouſly with you; and if you will take this Oath, he will ſend you back to your Churches and Houſes.* Then they all ſaid with one conſent, *We are all Chriſtians and Biſhops, and hold the Apoſtolical and only true Faith:* [Mark, they that hold the *true Faith*, deny *to ſwear at all*] and thereupon they made a brief Confeſſion of their Faith. But the King's Commiſſioners urged them without any further delay, to take the Oath contained in that Paper. Whereupon they anſwered, *Do you think us bruiſh beaſts, that we ſhould ſo eaſily ſwear to a Writing, wherein we know not what is contained.* Then the Oath was read unto them, which was this, *You ſhall ſwear, that after the death of the Lord our King, his ſon* Hilderick *ſhall ſucceed him in the Kingdom; and that none of you ſhall ſend a Letter beyond the Seas.* If you take this Oath, he will reſtore you to your Churches. Then ſome of them were willing to take it; but others that ſaw further into the ſubtilty of it, refuſed it. Then were thoſe which would take it, commanded to ſeparate themſelves from the other; which being done, a *Notary* preſently took their Names, and of what City they were; he did ſo likewiſe by the Refuſers; and ſo both Parties were committed to Ward; and ſhortly after the King ſent them word, firſt, To thoſe that would have taken the Oath, *Becauſe that you (contrary to the Rule of the Goſpel, which ſaith, Thou ſhalt not ſwear at all) would have ſworn, The King's will is, that you ſhall never ſee your Churches more, but ſhall be baniſhed into the Wilderneſs, and never perform any Miniſterial Office again, and there you ſhall till the Ground.* [And was not this a juſt reward upon ſuch as denyed their Religion, and broke Chriſt's Command?] And thoſe that would not take the Oath, he baniſhed alſo into the Iſle of *Corſe* to hew Timber for Ships, which was 427 years after *Chriſt*, which

was

was two hundred twenty three years before there was a *Pope*, who afterwards compelled *Christians* to swear.

The Persecution of the Waldenses *began in the year of* CHRIST, 1160.

Vol. 2. pag. 230. & 26. In the dayes of Pope *Alexander* the third, some Christians, called *Waldenses*, refused to take any Oath, whereby they should be inforced to accuse themselves, or their Friends.

Blandina and *Ponticus* suffered about the year 170, in the *fourth Persecution* of the *ten*, before there was a *Pope*, because they would not swear.

Basilides a Captain, went with a fair Virgin to Execution, and he shewed her some favour, and she took it kindly, and said she would pray for him. Not long after it hapened that *Basilides* was required to give an Oath from the Emperour; but he plainly affirmed that he was a *Christian*; and at the first he was thought dissemblingly to jest, but afterwards he constantly and in earnest did affirm the same: and they had him before the Judge, and committed him to Ward; the *Christians* marvelled thereat, enquired of him the cause of his sudden Conversion. To whom he answered and said, that *Polimiena* had prayed for him to the Lord; and so he saw a Crown upon his head; adding moreover, that it should not be long before he should be received, and so the next day was beheaded, *because he would not swear and give the Oath, but confest himself a Christian.* This was before there was a *Pope* that set up *Swearing* in the *first Persecution* of the *ten*, about the year 197. *Eusebius, lib. 6. cap. 5.*

In Q. *Maries* dayes, they would have had Dr. *Sands* have entered into *Bonds*, with two *Sureties*, when he was to be set at liberty: but he said he came a *free-man* into Prison, and he would not go forth a *bond-man*, and so he passed out free.

In *Henry* the 8th's dayes, there were some spoke against *Vowes*. And *Seven* were burned, because in their Occupations they would not use any *Oath*, nor could abide it in them that occupied with them.

In

In the *Germans Complaint*, they ſay, That thoſe that chuſe Biſhops, and make them by an Oath, are plainly wicked and unlawful. *Vol.* 1. *p.* 8.

Cornelius writing to the Biſhop of the *Eaſt Churches*, ordained that no Oath ſhould be required or exacted of any head or chief Biſhop, for any cauſe, or by any power. *Anno* 255. *Great Vol. pag.* 59.

Biſhop *Cranmer* refuſed to ſwear to Lady *Anne*; and alſo he ſaith, That he was Judge of no mans Conſcience but his own; and that every man ſhould give an account of his own, and not of another man's. *Anno* 1556. *Great Vol. pag.* 1698.

The Arch-Biſhop ſaid, There's no Maſter of Divinity in *England* ſo great, if he hold this Opinion before me, but I'le puniſh him, as I'le do thee, except thou wilt ſwear as I will charge thee. The *Clerk* ſaid, Wilt thou ſubmit to the Ordinance, and lay thy hand on the Book? *Great Vol. pag.* 696.

Thorp ſaid, *I heard a Maſter of Divinity ſay*, That in ſuch a caſe it is all one to touch a Book, and to ſwear by a Book. *And* Chryſoſtom *proves him worthy of great blame that bringeth a Book to ſwear upon: And it muſt needs follow, that he is more to* [illegible] *that ſweareth upon that Book.*

Dr. *Martin* ſaid, That *Elizabeth Young* refuſed to ſwear upon the four Evangeliſts before a Judge: for I my ſelf, —*M. Huſſy*, have had her before us four times —could not bring her to ſwear. *Vol.* 3. *pag.* 910, 911.

Dr. *Martin*. Thou Rebel and traitorly Whore— thou ſhalt be wrackt—handled, thou ſhalt be made an Example to all traitorly Whore-Hereticks; and thou ſhalt be made to ſwear by the four Evangeliſts.

Eliz. *I will not ſwear, I know my duty by God's Word, to God, and to the Queen.* *Vol.* 3. *pag.* 753.

Alſo *Thomas Rowland* ſaid, *If he did curſe and ſwear, then he was worthy to be beaten.*

Biſh. *Bonner* ſwore [*By my Faith*] to the Lord Mayor upon *Robert Smith's* Examination the laſt time. *Vol.* 3. *pag.* 401.

Rob. Smith at this word (which the Biſhop coupled with an Oath) came in, and taking him in the manner, ſaid, *It is written, Ye muſt not ſwear.*

Then Bish. *Bonner* pointed to the Mayor, and called him *Master Controller*, and threatned him.

Vol. 1. pag. 56. In the dayes of *Edward the Fourth*, three men were condemned to death for denying the *Pope's Supremacy*.

Men that make Oaths contrary to the Command of Christ, who is the Son of God, whom God sent into the World to give a Law to the People; who is the Law-giver: Them that transgress his Commands by making Oaths, which break them again at their pleasure: As instance, the *Pope* absolved the French King from his Oath which he had made to the Emperour.

Vol. 2. pag. 24. Vol. 1. p. 62. *Blandina* a woman, and *Ponticus* a youth of fifteen years old, Martyrs, could not be forced to swear with all the wicked Cruelty of the Tormentors; neither sparing the age of the Childe, nor the sect of the Woman, but put them to all the punishment and pain they could devise; and often-times would have forced them to swear, yet were not able to compel them: as instance some as followeth. After her cruel Whippings, she was brought to the common Scaffold and there thrown down to be torn with wild beasts, in the face of the People; Being brought the seco[illegible]me to the Scaffold, suffered all kind of Torments, as though hitherto they had suffered nothing at all; they striving for the Crown, suffered again more Scourgings, the trying of Wild-beasts, and what else ever the frantick people cryed for, and willed: above all the rest they brought the Iron Chair, in which their bodies being set, they were so scorched, as on a Grid-iron fryed on the coals, which savoured with the savour of the frying among the people; and yet for all that the Tormentors ceased not; but worked more fierce, and mad to overcome the patience of the Saints, being made all the whole day a spectacle unto the world, in place and stead of Games and Sights, which was wont to be exhibed to the people.

And *Blandina* being brought forth again, was fastened to a stake and cast to the ravenous beasts to be devoured; and whilst she seems to hang as it were upon a Cross, by the fervency of her Prayer might comfort the rest of the Saints, in

which

which Agony she suffered all for the Glory of Christ: and when they saw no Wild-beasts would come nigh her, thus hanging, she was taken down and cast again into Prison.

Then *Blandina*, and *Ponticus* the Child were brought out every day to see the punishment of their fellows, that they might be compelled thereby to swear, and delivered then to Wild-beasts, and Torments upon Grid-irons; at length she was put into a Net and thrown to a Wild Bull, and when she had been sufficiently gored and wounded with the Horns of the same beast, felt nothing of all that chanced to her, for the great hope and consolation she had in *Christ* and *heavenly things*, and was thus slain; insomuch that the very *Heathen men* themselves confessed that there was never Woman put to death of them, that suffered so much as this Woman did.

And after that *Ponticus* the young youth had suffered all the Torments and Pains, he gave up the ghost; who could never be compelled to swear by all the Torments and Inventions of the *Heathen*. Oh! what have our *Christians* lost that compel Oaths to *Christians*, seeing that so many suffered so many cruel Tortures and Torments before they would swear, and throw away the Command of *Christ* our Saviour, which saith they should not swear. So refusing to swear is no new thing.

Concerning the Hat.

Birry was committed by the High Commissioners, and removed by *Habeas Corpus* into the *Kings-Bench*. They returned the Writ, with a Certificate, That they did commit him for certain Causes Ecclesiastical: which general Cause the Court did disallow.

They certified another time, That it was for Irreverent Carriage and Saucy Speeches to Dr. *Newman*. The Court also disallowed of that Cause.

Birry put in Bail to appear *de die in diem*, and was discharged.

It was then holden, That if *Birry* did not put off his *Hat* to him, or give him the *Wall*, that the ſame were not ſufficient Cauſes to commit him. *Mich. 3. Jac. B. R. Birries Caſe. Hughes Repr. fol. 14.*

Vol. 2. pag. 369. Hen. 8ths dayes.

In *Henry the Eight's* dayes, the Burning and Martyrdom of *Kerby*. As they had him out of Priſon to burn him he went on foot, and as he went he met with them going Proceſſioning, but he would not bow his Cap nor Knee; and the Officers being much offended at him, one took a ſtick of a Faggot, when he was tied to the Stake, and ſtruck him that he ſunk down.

Acts & Monuments, Vol. 2. pag. 1595. in Q. Maries days

Dr. *Ridley*, when he was examined before the *Biſhop* of *Lincoln*, when he heard the *Cardinal* named, and the *Pope's Holineſs*, put on his Cap before the Biſhop of *Lincoln*.

The *Biſhop* ſaid, That neither he, nor the Lords, in reſpect of their own perſons did look for Cap or Knee, but that they did repreſent ſuch Perſons, the *Cardinals Grace*, Legate to the *Pope's Holineſs*; Wherefore except you will your ſelf take the pains to put your Hand to your Head, and at the Nomination as well of the ſaid *Cardinal*, as of the *Pope's Holineſs*, uncover the ſame, leſt that this your Contumacy exhibited now before us ſhould be prejudicial to the aforeſaid Perſons, which thing we may in no caſe ſuffer, you ſhall cauſe us to take the pains to cauſe ſome man to pluck off your Cap.

Dr. *Ridley* anſwered, *But in that he is Legat to the Biſhop of* Rome (and therewith put on his Cap) *whoſe uſurped Supremacy, and abuſed Authority I utterly refuſe and renounce, I may in no wiſe give obedience or honour unto him.*

Lincoln replied, Mr. *Ridley*, you excuſe your ſelf of that with the which we preſſed you not, in that you proteſt you keep on your Cap, neither for any Contumacy towards us, (who look for no ſuch honour of you) neither for any Contempt of this Audience; which, although juſtly they may, yet (I ſuppoſe) in this caſe do not require any ſuch obeyſance of you, neither in derogation of any honour due to my *Lord Cardinal's Grace*, for his Regal deſcent: for, although in all the premiſes honour be due, yet in theſe reſpects we require

require none of you; but only in that my *Lord Cardinal's Grace* is here in *England*, Deputy of the *Pope's Holineſs* (at which word the Lords and others put off their Caps, and Mr. *Ridley* put on his) and therefore we ſay unto you the ſecond time, That except you take the pains your ſelf to put your hand to your head and put off your Cap, you ſhall put us to the pain to cauſe ſome man to take it from you; except you alledge ſome infirmity and ſickneſs, or other more reaſonable cauſe, upon the conſideration whereof we may do as we think good.

Dr. *Ridley* anſwered, *The premiſes I ſaid only for this end, That it might appear why and for what conſideration I uſed ſuch kind of behaviour, in not humbling my ſelf to you with Cap and Knee: and as for ſickneſs, I thank God I am as well at eaſe as I have been this long ſeaſon; and therefore I do not pretend that which is not, but only this, that it might appear by this my behaviour, That I acknowledge in no point* (mark) *that Uſurped Supremacy of* Rome, *and therefore contemn and utterly deſpiſe all Authority coming from him. In taking off my Cap, do as it ſhall pleaſe you, and I ſhall be content.*

Then the Biſhop of *Lincoln*, after the third Admonition, (Mark) commanded one of the *Beadles* (that is, an Officer of the Univerſity) to pluck his Cap from his head: and ſo the *Beadle* took away his Cap.

Then the Biſhop made an Oration, and asked him whether he would recant, and ſubmit himſelf to the *Univerſal Faith*. The ſame Faith as was his, is the plucker off of *Hats* and *Caps* faith. They do not read that it was *Timothy* and *Titus* practice to pluck off the Hats and Caps of people.

Dr. *Ridley* was brought before the Commiſſioners again. *Second Seſſ.* Then the Biſhop of *Lincoln* urged to Dr. *Ridley* again his not *Pag.* 1601. putting off his Cap, or uncovering his head, in that the *Cardinal* was Legat to the moſt Reverend Father in G O D, the *Pope's Holineſs* (with that the Biſhop, with all then preſent, put off their Caps, but Mr. *Ridley* moved not his) you ſaid you ne could, ne would by any means be induced to give him honour: but foraſmuch as this is the point, as we told you yeſterday, why we require honour and reverence of you;

we

we tell you now, as we did then, Except you take the pains to move your *Bonnet*, we will take the pains to cause your *Bonnet* to be taken from you, except you pretend sickness, as yesterday you did not.

Ridley replyed, *I pretend now none other cause then I did yesterday; that is only that hereby it may appear, that not only in word and confession, but also by all my gesture and behaviour, in no point I agree or admit any Authority or Power that shall come from the Pope; and not for any pride of mind (as God is my Judg) neither for contempt of you, or of this Audience, neither for derogation of honour due to my Lord Cardinal's Grace, as concerning those points which you speak of, that is, his Noble Parentage and singular graces in Learning. And as for taking my Cap away, you may do as it shall please you, it shall not offend me.*

Then said *Lincoln*, Forasmuch as you do answer now as you did yesterday, we must do also as we did then: and forthwith one of the *Beadles* very hastily snatched his Cap off his head.

Pag. 1699. *An.* 1556. *March.* Dr. *Cranmer* Archbishop of *Canterbury*, when he was with the Bishop of *Glocester*, who was against him, and *Cranmer* beholding the Bishop in the face, put on his *Bonnet*, making no manner of token of obedience towards him at all. Whereat the Bishop being offended, said unto him, It might beseem him right well, weighing the Authority he did represent, to do his duty unto him.

Whereunto Dr. *Cranmer* answered, *He desired the said Bishop to judge of him, that he did it not for any contempt to his Person, which he could have been content to have honoured as well as any of the other, if his Commission had come from as good an Authority as theirs.* This answered he both modestly, wisely and patiently, with his Cap on his head, not once bowing or making any reverence to him that represented the *Pope's Person*; which was wonderously of the people marked, that were there present and saw it, and marked it as nigh as could be possible.

When they perceived that the Arch-bishop would not move his *Bonnet*, then the Bishop of *Glocester* said to *Cranmer*, We are come to you as Commissioners, sent by Commission

mission partly by the *Pope's Holiness*, and partly by the *King* and the *Queen*, to examine you in certain matters. And before the Commissioners Dr. *Cranmer* in this his Examination all this while kept on his Cap.

Dr. *Story* pointing to the Bishop of *Gloucester*, said, That he ought rather to give reverence unto him. So the Archbishop departed without any obedience exhibited to the Bishop, all the other rose up and departed every one to his own. *Pag.* 1706.

Concerning Tythes.

SEE *Lindwood, cap. de locato & conducto, fol.* 117. *verbo Portiones.*

That before the Council of *Lateran, Anno* 1179, any man might have given his Tythes to what Spiritual Person he would, but they are since decreed to be paid to Parochial Ministers.

A Martyr suffered for speaking to a Priest in a Pulpit.

WOodman was accused by the Bishop of *Winchester* for an Heretick, which was for the breach of a Statute in Queen *Maries* dayes, for speaking to a Priest in the Pulpit; and being had before the Justices, they would have had him bound to his *Good Behaviour*; and because he refused it, they sent him to Prison. The words of the Statute, *If any man do interrupt any Preacher or Preachers, lawfully authorized by the Queens Majesty, or by any other lawful Ordinary; that then every particular that so offendeth, shall suffer three moneths Imprisonment: and furthermore be brought to the Sessions, and there being sorry for the same, and also bound for his good abearing one whole year, to be released; or else to remain in Prison.* *Vol.* 2. *pag.* 1890. *An.* 1557.

Here you may see Q. *Maries* Laws, which was made against the Martyrs, by which the People of God called *Quakers*, have suffered by the *professors*, who have made use of the same.

And the said *Woodman* speaking something to the Commissioners

missioners that examined him; he was afraid lest they should think he had granted something to them concerning *Judas*, more than his Conscience did allow of, and thereby should obtain his Freedom, and so the Gospel should have been slandered by him: for the which cause he was in such a case that he could scarcely eat, drink, or sleep for that space, as all his Prison-fellows (he said) could testifie. And he said, If that all you go to the Church of Satan, and there hear the detestable Doctrine that they spit and spue out in their Churches and Pulpits, to the great dishonour of God; if all you (said he) that come there had such a Hell burning in your Conscience for the time as I had (said he) till I came before them again, and had uttered my Conscience more plainly; I dare say (said he) you would come there no more.

The Bishop of *Winchester* said, Where is there such spitting and spuing out of false Doctrine, as you speak of?

Woodman said, *In the Synagogue of Satan, where God is dishonoured with false Doctrine.*

Bish. And I pray you where is one of them?

Woodman said, *Nay, that judge your self; I came not hither to be a Judge.*

THE END.

299392